

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

EPHRAIM MAXHAM, PRINTER.

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Letter from brother Conant.—So much of the following letter as speaks in approbation of our course with the Telegraph, is received with humility. Ourselves, the article breathes the spirit of true patriotism and genuine philanthropy. We would not enjoy it alone, and therefore publish it for the benefit of kindred spirits. A few days since we heard from brother Spaulding. It must be cheering to all lovers of truth, purity and holiness to know that among the thousands who are flocking west there is here and there a standard bearer faithful to human nature and to undying souls. We hope to hear from these brethren often. "Then they that feared the Lord spake often to one another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord."

Des Plaines River, Cook Co., Ill.,
Aug. 7th, 1836. }

MY DEAR BROTHER:

When you commenced your editorial labors I was pleased with the professions and the promises you made in regard to the course that would be pursued by the Telegraph; but having witnessed many such professions and promises by other editors at their commencement, who soon became time-servers, I have hitherto forbore to express to you my entire approbation of your course. How fully you have my heart and hand, and how strongly you have taken hold on my affections, I can never express to you. I never can tell how well I love naked truth, in her own plain, unsophisticated dress, nor the strength of my attachment to those who will stick to her through good and evil report; while my soul loathes that time-serving policy which before it dare espouse the cause of truth and righteousness, must consult whether it will be popular and whether all things considered it will be expedient.

Suffer me, my brother, (since you have taught me to give you no higher title) to enter a little into the particulars of the leading objects of your pursuit which I approve. I will say then, I was much pleased with the doctrine of *te-totalism*, or total abstinence from all intoxicating liquor, as defended in the New-York State Convention at Albany in the most masterly manner. I have for years been convinced that this was the only ground on which a permanent reformation from intemperance can be based. I rejoice also to hear you and others pleading the cause of the oppressed, and loudly rebuking the sin of holding as property and trading in human flesh. I blush when I think of my country in relation to this subject, and I might add, I tremble for her. Will not the Judge of all say in view of our "bill of rights," "out of thine own mouth will I judge thee?"

Go on my brother, but be careful to keep on the right armour. Let your paucity be *Truth, Justice, Righteousness*. Never let a carnal weapon be found in your camp. Then let the false charges be reiterated against you, of exciting to insurrection, blood and murder; yea, of "turning the world upside down." Heed it not, though you be called an incendiary—though every other opprobrious epithet be heaped upon you which human ingenuity can devise. I say heed it not, but pursue with steady course the paths of truth and righteousness. "Truth is great," and mighty above all things "and will prevail." But were it not so, it is more blessed to fall in vindication of truth than to succeed in sustaining falsehood.

I am pleased with the course you have taken in connection with the Baptist denomination in sustaining and defending their missionaries, in making an entire translation of the Holy Scriptures into many of the eastern languages. I am satisfied they could not have done less as faithful men to God and the church. Thanks be to God that they had the moral courage to do their duty. But I have been greatly astonished at the course pursued by the British and American Bible Societies. They have gone so far in showing their unwillingness that the common people should have the Bible in their own languages, that one would think the common people of our enlightened country would be led to a serious enquiry into the meaning of the original word which expresses the first gospel ordinance, lest by any means they had been imposed upon. Had those societies undertaken to

show that these translations into the eastern languages were incorrect and unfaithful, it would not have excited so much astonishment. But it is not surprising to see them while they virtually admit the correctness of the translations withhold their aid? And why do they withhold? Because the readers of these translations will not, like the readers of the English translation, be left in the dark on a part of divine revelation, important for them to understand, in order to keep the commands of Christ.

But will not the course pursued by the Bible Society excite some suspicion that all is not right? Will not private members of churches determine to know for themselves what is truth on the subject? Or will they content themselves by saying it is not essential to salvation. O, my dear Redeemer, forbid that any of thy disciples should so lightly esteem thy commands!

I am greatly pleased, my brother, to see you renounce distinctions among Christians, such as Rev. D. D. &c. The practice has always appeared to me to be in direct contravention of the command of Christ, and only calculated to foster human pride and vanity. "All ye are brethren" says our dear Lord. And O, may we not only love him that begat, but those that are begotten of him; and may that love draw forth our strongest efforts for their good. Our fidelity to him will be measured very much by our fidelity to them.

I find, my brother, that a large proportion of the men of this world feel no responsibility resting on them in regard to the conduct of others or the moral state of society around them. (And O that I could say this was true only of the men of this world.) Unless you can charge home upon them, crimes of which they have individually been guilty, they can wipe themselves very clean from all the crying sins of the land. Their cars may be saturated through the day with the filthy conversation of the wicked. They may hear the name of their Maker and Savior profaned. They can see the drunkard pouring out his filth. They can witness oppression and wrongs. And while they make no effort to correct these evils, they feel innocent, provided only they have not done these things themselves; and if you call for their influence they feel no obligation to afford it; their duty extends no farther than to take care of themselves. Were this true only of the men of the world it would not be matter of much surprise; but when Christians manifest such a feeling it is truly painful. I rejoice however that this is not your feeling. Surely this was not the feeling of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor. O, may it ever rest on our minds that unless we have done all we can to check the progress of vice, and to promote truth and righteousness in the earth, we are not clear of the guilt of the overspreading of moral corruption.

I greatly rejoice that the number is rapidly increasing of those who desire to live for the good of being—who endeavor to imitate the example of their divine master—who would raise high the standard of truth and equity—and whose bosoms are so filled with divine love that their communications kindle a fire a thousand miles off—I had almost said, set the world on fire. Though far removed from you, these things reach me. They fan the glowing embers in my bosom to a flame, so that I can say with an apostle, "though absent in body yet am I present with you in spirit, joying in beholding the steadfastness of your faith in Christ," and the fervency of your zeal in his cause.

Well, my brother, our time to labor is short. Though our master's yoke be easy and his burden light, because his service is no drudgery but delightful, yet will he not long keep us in his vineyard below, but will receive us to himself. Shall we not then double our diligence and increase our zeal with every revolving year of our continuance?

I am, dear brother, most affectionately united with you in the love of our common Lord.

EBEN CONANT.

ATONEMENT.

For the Telegraph.

MR EDITOR:

A rejoinder to Daleth's review of M's essay on atonement is probably expected by the public, and I regret that the necessary labors attendant on preparing to remove to a distant part of the country prevents me from doing more than to make a brief examination of one or two things out of a multitude which need correction, leaving the essay, which you have kindly consented to publish in your paper whenever it shall appear in its revised form, to speak for itself.

Daleth says, "Our first inquiry, on entering on the discussion of the subject, is, what are we to understand by atonement? As our author has given us no definite account of this term we regard his discourse defective in this particular." Now M. has a very different view of the subject. He considers the whole essay as little else than a full and extended definition of atonement. If showing, 1st, what things are preparatory to atonement, 2nd, in what it consists, 3d, where it is made, 4th, what are its effects, be not a definition of atonement, can the following from the pen of Daleth be regarded as such? "Atonement is that which in a given case makes

it proper and just for God to exercise his mercy in forgiving sin?"

Daleth means to be candid in his strictures but seems not to have investigated the subject sufficiently for his purpose. He informs us that the Hebrew word which is translated into the English language by the word atonement is *copher*. Had Daleth read the Heb. with points for himself, he probably would have written it *kaphar*, which is used technically, in the following places, not as the noun atonement, but as a verb, signifying to make atonement, Ex. xxx: 15, and xxxii: 30, Lev. iv: 20, 35, and v: 18, and xvi: 6, 11, 17, 24, 33; Num. vi: 11. It also occurs in Ezek. xlv: 17, where it is translated reconciliation.

He informs us that this Heb. word, *copher*, as he writes it, was translated into the septuagint by the Greek word *ilasmos*. In this M. thinks he is mistaken—for in all the passages above referred to it is translated by the Greek verb *ilaskomai*, and not by the noun *ilasmos*. The word *ilasmos*, as used in the septuagint, means *ilasma*—the animal which was produced and slain and with whose blood atonement was made. It is so used in Num. v: 8, and Ezek. xlv: 27. In these passages it means the victim which was, or was to be offered as a propitiatory sacrifice. It is found only twice in the New Testament, viz: 1 John ii: 2, and iv: 10, in both of which places it means the same thing. I do not find that it is any where used to signify a cover or a covering.

There are two words which by the 70 were used to express that idea. The first is *ilasterion* and is used technically in reference to the mercy-seat, as may be seen in Ex. xxv: 17, 20, and xl: 20; Lev. xvi: 2, 13, and probably came to be rendered covering from the fact that the mercy-seat was the cover for the ark of the testimony. The second is *kataptasis*, which commonly signifies veil, but in Ex. xxvi: 34, and xxxvii: 6, it is used by metonymy for *ilasterion*—mercy-seat. And I do not find that either of these words or *ilasmos* are any where used for atonement, or are so rendered in our English Bible, a fact which Daleth probably overlooked. Daleth quotes a variety of passages to show that Christ made atonement on Calvary in the capacity of a suffering victim; but unfortunately for his position the word atonement does not occur in either of the passages to which he refers. He seems to have been led into an error by confounding two things in his own mind, which the writers both of the Old and New Testament, kept distinct, viz: atonement and propitiation. These are never used interchangeably by the writers of the Bible. The Greek word *ilaskomai*, by which the Heb. word *kaphar*, signifying to make atonement, is uniformly translated in the septuagint, is found only once in the New Testament, and in that place it shows plainly that it is in the capacity of an *officiating high priest*, and not that of a suffering victim, that Christ makes atonement. It is found in Heb. ii: 27, "wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people;" i. e. to make atonement for the sins of the people, as it should have been translated. Daleth quotes Is. liii: 5, "But he was wounded &c. and 1 Pet. ii: 24, "Who his own self bare our sins &c. to prove that the atonement was made on Calvary, but M. cannot see that these passages are at all to his purpose. In the typical sacrifices the sins of those for whom atonement was to be made were figuratively laid upon the head of the victim. They laid their hands upon its head and confessed over it their sins and the victim was said to bear their sins but the atonement did not consist in this act nor in the death of the victim but in the sprinkling of its blood upon the mercy-seat. The figurative bearing of our sins and making of atonement are two things.

Daleth has undertaken to disprove the following principle laid down by M. "It is an acknowledged point that there must be something in the antitype answering to every part of the type." For this purpose he has selected John iii: 14, 15, "As Moses lifted up the serpent," &c., and endeavored to show dissimilarity in some points between the brazen serpent and Christ. Now if there were a hundred points of dissimilarity between the object selected for a type, and the antitype it would not at all affect the principle laid down. When an object is selected as a type, it is not necessarily implied that every part of that object is typical, but in those particulars, and so far as it is a type there must be something in the antitype answering to every part of it. Ernesti lays down the only safe rule by which to ascertain what are types. It is in substance this: *That we can only know that any thing is a type, by its being declared to be so by the Holy Ghost*. Whatever in the old dispensation, is represented by Christ or the writers of the New Testament to be typical may be safely relied on as such. It is not points of supposed resemblance which makes one thing a type and another its antitype, but the fact that one was appointed by the eternal God to give instruction and represent in a figure something which should come afterward. Daleth says "The brazen figure itself had no power to cure diseases. In this respect therefore the brazen figure was

not a type of Christ." I admit it. And if it was not a type of Christ, then his reasoning from it, is not to the point in question. I can discover but two points in which Christ represents the brazen serpent to be a type of himself, and in these points there is an exact correspondence. The first represents the lifting up of Christ upon the cross, "As Moses lifted up the serpent in the wilderness so must the Son of man be lifted up." The second is, that as whosoever of the bitten Israelites looked upon the serpent did not die, but were healed, and as it was raised up for that object, so Christ being raised upon the cross for the express purpose, whosoever believeth in him shall not perish but have eternal life.

Now in regard to the typical sacrifices on which the doctrine of the essay is founded, M. was not left in the dark. The Holy Ghost by the writer to the Heb. has clearly shown that these very sacrifices were the types—the "figures"—the "patterns" by which the "true tabernacle"—the priesthood and the atonement of Christ were prefigured, as may be seen by reference to the 8th and 9th chapters of Heb. Daleth has not taken up a single passage on which the doctrine of the essay rested and attempted to show from its connexion that the writer has misapplied it. M. has not time to notice other things contained in the Review but cheerfully submits these hastily written remarks to the consideration of Daleth and the public with the expectation that the essay will soon be spread before the readers of the Telegraph, and with earnest prayer that the truth as it is in Jesus may be fully apprehended on so important a subject.

Aug. 15, 1836. M.

REVIVAL IN WESTBOROUGH.

A brief sketch of a recent revival in Westborough, Mass. was given by the Rev. Mr. Putnam, of Dunbarton, before the Hopkinton Association during its meeting in this town last week.

The revival commenced in April last. The first appearances of it were at a regular church meeting; unusual feeling and interest were manifested by members of the church; in consequence of which, it was deemed expedient to take measures to awaken still deeper interest. A day of fasting and prayer was appointed, also a committee to visit the members of the church on the same day. The day was generally observed in private devotion and self-examination, and when the committee called the members were found at home; and in a most desirable state of feeling. On the evening of the same day was a church meeting well attended; and exhibiting proof that the Lord was there; and that the spirit was poured from on high. The ordinary means of grace were brought into efficient use; and a solemn work extended through the society. In three weeks a meeting of inquiry was appointed at which 34 assembled; of whom 5 were rejoicing in hope. On the next week 60 attended; on the third, 80.

The revival progressed steadily and solemnly; and still continues. Fifty-four have been received to the church. Nearly 150 have shared in the blessing. The Sabbath School partook most largely. As many as 100 of the Sabbath School give evidence of renewal—nearly 30 who were under 15 years of age appear to have chosen the good part. Several entire classes are subjects of the work. At the commencement of the revival only one of the teachers of the district schools was a professor of religion; now all, or all but one, are hoping in Christ. The seal of Divine approbation seems to be stamped upon the Sabbath School instruction: in this revival nearly two-thirds were those who had been employed in searching the scriptures.

The means used to promote the work were the same that have been used in past days and years—the faithful preaching of the word by a stated pastor; and the energetic co-operation of the church. A monthly fast has been observed by the members, in secret a part of the day, and in public exercises the other part. Thus God has given additional proof to the numberless proofs before given, that his own institutions are intended for the conversion and salvation of souls; and that a diligent use of the stated ordinances will secure important results.

One thought should be enforced on all churches—this church seemed ready to perform their part in sustaining their pastor, and in discharging their duty to their fellow men. They rose up and went to the work with alacrity. If other churches will do likewise, similar blessing may be expected. Prove me, saith the Lord, if I will not open the windows of heaven, and pour you out a blessing.—N. H. Obs.

THE MINISTER'S WIFE.

Let not a lady marry a minister of the gospel merely because she may fancy him, or because she may desire a companion at home. She ought to look at her station as one in which she may glorify God by doing good. Every one knows that a minister ought to be actuated by motives of this character in entering upon his office; and why, I ask, should his wife be less devoted than himself? Indeed, in some respects, more depends on her than on him. The piety and activity of the church depends upon "female influence," and this influence in every congregation may be greatly increased or diminished by the course taken by the minister's wife. In all ordinary circumstances, the females of the church love to see the wife of their minister prompt and ready in every good enterprise. Perhaps no female in the community is in a better situation to accomplish great things for Christ and the church than she. It will be her own fault if she does not place her memorial in heaven, and her records in the hearts of her fellow Christians. But how shall this be done? How shall she make the most of her talents and her station? Hints only can be given by way of reply. Your own genius must furnish the details.

The first thing is to consult the professional reputation and labors of her husband. She is not to forget that he belongs to Christ and the church. He has duties solemn as eternity which must be performed; and she is emphatically, his colleague, or "help meet." She must take an interest in every thing which relates to his arduous duties, and encourage him, amid the many discouragements of his station in the church. There is no man on earth who so much needs the counsels of a prudent, and the sympathies of a kind-hearted wife, as a minister. And in order to enter into his anxieties and joys and sorrows, she ought to be eminent for practical piety. Her religion should be of a most elevated character. This will prepare her to sympathize with the feelings of her husband and the interests of the church of God. It should be her aim to have her house so managed that it may be a little sanctuary, a place of prayer, the abode of peace, and the type of heaven. This depends almost entirely upon the wife, and if any where upon earth, we may expect, in her peculiar province, to see that *meek and quiet spirit* which is said to be of great price in the sight of God. Habits of economy, too, become a clergyman's habitation. All affectation in worldly splendor, in dress, furniture, and table expenses, and equipage, have a bad effect on the interests of religion. Such things in a minister's family, never fail to excite invidious and direct practical mischief. If any where, we ought to expect, in a minister's house, to have every thing so arranged and managed as to speak the unequivocal language—"We are strangers and pilgrims on the earth." And all this, I need not tell you, must be regulated by your sex. In one word, the expectation, the influence, and the usefulness of their minister depends as much upon the temper and conduct of his wife, as upon his collegiate and theological education, almost—upon the strength of his own piety or intellect. And if one half of this is true, we may arrive at the conclusion, that a minister ought to have the best wife in the world; and if you should ever be so happy as to marry a minister, I hope your husband will have reason to think that this is indeed his lot. I have known many a minister, who once promised fair for usefulness, divide into a mere cipher under the influence of a gay, extravagant, imprudent, or unconverted wife; and not a few, of no more than ordinary talents and abilities, have become eminent in the church, and especially for usefulness, under the power of a discreet and devoted female coadjutor. A clergyman's wife is his good or evil angel—a star to guide him, or a meteor to bewilder.

Aug. 15, 1836. M.

CONVERSION OF AN UNDER-CATHOLIC PRIEST.

Dr. C. W. Freeman, Chaplain for Lake Ontario, writes to the Editor of the *Bethel Magazine*, dated Oswego, March 14, 1836:—

There has one circumstance just occurred here which has left a deep impression on the minds of this community. It is the hopeful conversion to God of an intelligent young man, who only a few days since was an under priest in mystic Babylon.

The first intimation I had of his anxiety on the subject of the salvation of his soul, was contained in a letter which he placed in my hands one day last week. It appears that he is the son of a Protestant minister, was led to think about religion several years since; and in a time of religious excitement, made a mistaken surrender of his heart. He was hurried into a cold, formal church, where, being led astray by false impressions of creeds and differences among Christians, his mind was corrupted with the tenets of Popery. He became a Papist; went to Detroit and through the Canadas on a tour among the Romanists, by whom he was made an under priest. He always considered himself a Christian, and mixed with Christians in worship; although when among Protestants, (when he visited by permission of the Priests, that he might know how to confute error,) he did nothing to sanction them, nor to claim their Bible as the true one.

Under these circumstances, he attended a Bethel meeting on Sabbath the 6th inst., (after having performed at Mass for the Papists during the day,) where he heard a discourse by the Chaplain on the coming of the rich young ruler to Christ. It pleased God to convict him on the spot. His robe of false morality was suddenly torn away from his heart, and he saw himself a guilty sinner in the sight of righteous Heaven. He had been moral—he had favored most of the benevolent objects of the day—but he now saw that neither these nor the ceremonies of Popery could save his awakened soul. He fled to Christ for refuge; found peace in believing, and immediately made me acquainted with his feelings.

Last Sabbath, he attended with us all day. He says it was the happiest day he ever saw. A Testament which he had just purchased, was his constant companion; and it was touching, yet delightful, to witness the fervency and eagerness with which he perused its sacred pages. In the evening, he attended our chapel and spoke. I assure you, it was a thrilling scene. I introduced him by reading his plain and artless letter to me; and concluded by holding up before the audience a small metal cross, which he had placed in my keeping. As I suspended it by its ribbons in the lights of the pulpit it produced a shock like electricity.

Blessed be God! my dear brother, that this promising young man has embraced the *real cross of Christ*! He seems full of ardor for every "labor of love," and especially for the best good of the sailor.—His feelings on this subject are peculiarly

strong; because, when recently at Buffalo, he opposed, by every means in his power, the circulation of the *Bethel Magazine*. He says that he saw how much sailors were neglected by Protestants, and he was resolved on a deep laid plan to bring as many of them as possible over to the Papal faith.

Hear this, ye who feel yourselves to be guilty concerning your brother, and O! be not outdone in zeal for him by the myrmidons of accursed and accursing Popery.

VERSIONS OF THE BIBLE.

The—Spencer H. Cone, feeling the need of definite information, during the late discussion before the American Bible Society, as to the course which the Baptist missionaries in India had pursued in their translations, wrote to England for the purpose of obtaining authentic information on the subject; and has received the following extracts from letters now on file at the Baptist Missionary Rooms, London—published in the last number of the *American Baptist*.

[Extract of a letter from Dr. Marshman, to Andrew Fuller, Secretary of the Bap. Miss. Soc., dated November 23, 1812.

"No Eastern version has left baptizo and *episcopos* untranslated. Not the Tamil, nor the Cingalese, nor the Persian, nor even the Chinese version, made formerly by the Jesuits, which Dr. Morrison carried with him from England. Even that renders, 'He was baptized'—'He received washing' or 'a washing,' which Morrison has not altered, in the copy of the Acts, which he has edited and published."

OCTOBER 13, 1813.

To the—Joseph Hughes, Sec. of B. and F. B. Society.

"In a letter which I lately received from Dr. Carey, he mentions having received one from you, inquiring in what way certain words were rendered in their translations. He wished me to inform you that they had rendered *baptizo* by a word that signifies, 'to immerse'; and *episcopos* by a word that signifies 'an overseer.'"

ANDREW FULLER.

PROF. SILLIMAN ON ALCOHOLIC DRINKS.

Professor Silliman, of Yale college, in a letter to Dr. Edwards, dated Boston March 10, 1836, gives the following as to the effect of Alcoholic stimulus:

"At about forty-three years of age, I suffered almost entire prostration of health, in consequence of excessive labors and afflictions from the sickness and death of several of my children. During several years in which I was sinking, I tried in vain, under medical direction, the most approved forms of stimulus, joined with the most nutritious and varied diet. When at length, my powers were almost broken down, I was persuaded by a friend to abandon the use of wine, and every other alcoholic stimulus, and to depend upon a small quantity of bread, rice, and a little animal muscle, water, milk or other mild diluent drinks, omitting every thing that contains alcohol. Within a few weeks my health began to mend, and at the end of the year I was able to return to arduous duties, demanding constant employment to both body and mind. My frame naturally vigorous and elastic, gradually recovered its tone, and now, thirteen years after the period of my greatest depression, I am able, upon a simple, but common diet, consisting of the most useful articles of food, taken without any use of alcoholic stimulus, to sustain labor in my profession, with much public speaking, and I sustain no inconvenience except the fatigue which sleep removes, as in the case of other healthy persons."

"I was from childhood constitutionally prone to bleeding at the nose, and sometimes to a alarming degree. After the recovery of my health, I allowed myself to use with moderation the bottled cider at dinner only. After abstaining from it for a few weeks on a long journey, (because cider of a good quality could not be obtained at the taverns,) my nose bleeding ceased, and with it the vertiges, and confused and uncomfortable feelings of the head and nerves by which I had frequently been troubled. Thinking that cider might have been concerned in causing these effects I have never returned to its use, and for nearly three years since I omitted cider, I have had no serious recurrence of these afflictions."

P. S. In two or three cases within my knowledge nose-bleeding has ceased by the omission of cider. In one of these the bleeding was excessive and dangerous. The individual last referred to is a very athletic man, of full habit and sanguine temperament.

Religious Newspapers. It must certainly afford a devoted pastor great satisfaction to know that a majority of his congregation are in the habit of attentively perusing a good religious newspaper.—Christians who, from week to week, survey through the press the condition of the church universal, will hardly need much pastoral influence to elicit their prayers and their contributions. Pastors, while they bear this fact in mind, will also reflect that church-members who are least inclined to take religious newspapers, usually need such papers more than others. It is therefore part of a pastor's duty to persuade every family in his church to take a religious newspaper.—*Cumb. Presbyterian*.

Liberty. The Board of Missions of the Protestant Episcopal church, received an anonymous donation last week of \$15,000, with the direction to spend two-thirds in the Valley of the Mississippi, and one-third in foreign countries.—*N. Y. Journal of Commerce*.